

# Maujooda Halat Per Ek Aham Paigam

**Mufti Ahmad Khanpuri db**

Sabse pehle hame apne jehan me is hakikat ko jaan lena chahiye ki duniya me jo bhi vakiyat aur halat pesh aa-rahe he in sab ka jahir hona Allah ke hukam aur faisle se ho raha he, har musalman kaa ye akida hota he ki duniya me jo kuch vakiyat aur achche bure halat pesh aate he Allah ke hukam aur iraade se pesh aate he, achchi aur buri takdir par imaan lana un buniyadi akido mese he jinko manne aur ikraar kiye bagair koi shakhs musalman nahi ho sakta Huzur ﷺ ne farmaya koi insan us vakt tak momin nahi ho sakta jab tak vo achchhi aur buri takdir par imaan na laye, aur is baat ka yakin na karle ki usse jo chiz pohchi he vo isse taal nahi sakti aur jo chiz usse nahi pohchi vo usse nahi pohocha sakti. Is hakikat ko samajh lena ki duniya me

jo kuch vakiyat aur halat pesh aa-rahe he  
Allah ke hukam aur faisle se pesh aa-rahe he.

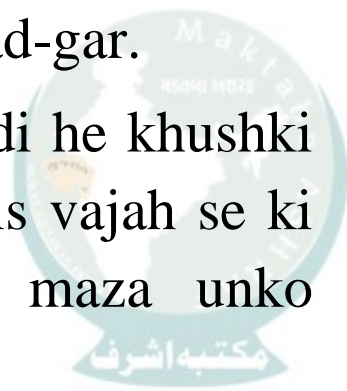
## **Maujooda Halat Ka Islami Hal**

### **Allah Ka Irshad he**

Sure Yunus|107 aur agar Allah tujhe koi taklif pohchade to koi usko dur karne vala nahi sivaye khud usi ke, aur agar tujhe koi rahat pohchana chahe to koi uske fazal ko hatane vala nahi he, vo apna fazal apne bando mese jis par chahe karde vo bada magfirat vala bada rahmat vala he.

Sure Shura|30,31 aur jo bhi musibat tumhe pohachti he vo tumhare haatho kiye huve se pohochti he aur (Allah) bahut se to darguzar kar deta he aur tum zamin ke kisi hisse me bhi haraa nahi sakte aur tumhara Allah ke siva koi bhi karsaaz he na madad-gar.

Sure Rum|41 buraaiya phel-padi he khushki aur tari me logo ke kartut se, is vajah se ki Allah unke kuch aamal ka maza unko



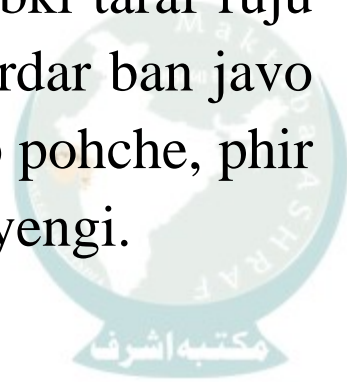
chakhaye, taaki vo log baaz aajaye.

Sure Tahrīm|8 Ae imaan valo Allah ke aaghe sachchi pakki tauba karo, umeed he ki tumhare parvardigar tumse tumhare gunah dur karde (yaani maaf karde).

Sure Anaam|43 Unhone aisa kyu nahi kiya ki jab unke oopar hamari taraf se sakhti aayi to vo hamare saamne ajizi se jhuk padte? Magar ye kaise mumkin tha unke dil to sakht ho chuke he, aur shaitan ne unko mutmayin kar diya he ki jo kuch tum kar rahe ho bahut thik kar rahe ho.

Sure Anfaal|33 Aur na Allah un par azaab lane vala he is haal me ki vo istigfar kar rahe ho.

Sure zumar|54 aur tum apne rabki taraf ruju karo aur us (Allah) ke farmabardar ban javo isse pehle ke tum par azaab aap pohche, phir tum logon ki madad nahi ki jaayengi.



## Hadiso Me Irshad He

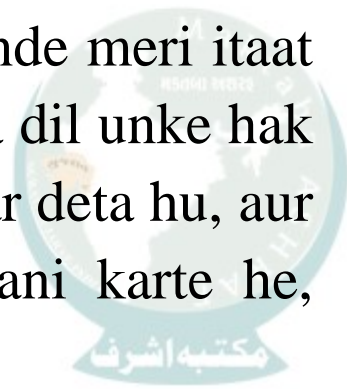
Kaza va kadra ko duva hi hata sakti he, umar me izaafa nekiyo ke zariye hota he. (Tirmizi) Hazrat abu darda rd se rivayat he ki Huzur ﷺ ne farmaya be-shak Allah farmate he me Allah hu mere siva koi mabud nahi, me badshaho ka malik hu, badshaho ka badshah hu, badshaho ke dil mere haath me he, bande jab meri itaat karte he to badshaho ke dil un par rahmat aur meherbani ke liye pher deta hu, aur jab meri na-farmani karte he to badshaho ke dil un par ghussa aur badle ke liye pher deta hu, jisse vo unko sakht azaab aur taklife pohchane lagte he, isliye tum badshaho ke liye bad-duva me mashgul hone ke bajaaye mere zikr ki taraf mutavajje ho, aur meri taraf ajizi aur roya karo, taaki me unki taklifo se tumhe mehfuz rakhu.

In qurani ayato par gaur karne se saaf taur par malum hota ki hamari musibato aur muskilo ka raaz khud hamare aamal me chhupa huva

he, hamari bad-amaliyo aur deen se duri ne hame ye din dikhaye in musibato aur muskilo ka pakka aur majboot ilaaj yahi he ki ham log apni zindagi ko durust karle, agar ham infiradi aur ijtimayi zindagi ki islah nahi karte aur islami talimat ki buniyad-o par samaz ki tamir nahi karte to un aafato aur muskilo ki sikayat ka hame koi hak nahi he.

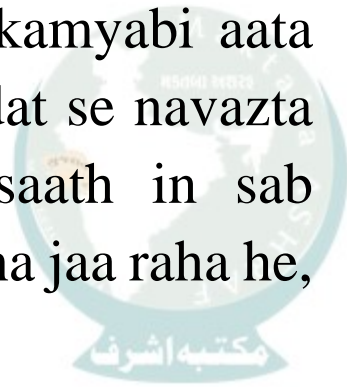
Aur hadiso se do baate saamne aati he ek baat ye ki kaynat ka paida karne vala hi sab ka parvardigar he, usi ki kudrat me sab kuch he, duniya me jo bhi vakiyat aur halat pesh aate he vo sab uske faisle aur iraade se hote he, vo badshah-o ka aaka aur badshah-o ka badshah he, tamam badshah-o ke dil us ke kabje me he, jis taraf chahta he unhe pher deta he.

Is ka matlab he ki jab mere bande meri itaat karte he to me in hukmran-o ka dil unke hak me rahmat aur shafakkat se bhar deta hu, aur jab mere bande meri na-farmani karte he,



mere hukam ki khilaf-varzi karte he to me unke badshah-o ke dil me unke khilaf ghussa aur nafrat bhar deta hu, phir vo unhe mere azaab ka maza chakhate he.

**Khulasa-** kya ye hakikat nahi he ki aaj islam hamare muashare me ajnabi bana huva he usse zindagi ke tamam maidano se alag kar diya gaya he, saal me do martaba eido ke mauke par masjid jana hi islam he aur kuch taufik huvi to hafte me juma ke din bhi agaye, aur bas phir puri zindagi azad he jaise chahe rahe, jis tarah chahe kamaye, jaha chahe kharch kare, halaki zindagi ke har har mauke par islam insan ki puri puri rehnumayi karta he usse raasta batata he, kaynat ke paida karne vale ke hukmo aur is ke Rasul ﷺ ke raaste par chalkar duniya me kamyabi aata karta he aur aakhirat ki bhi sadat se navazta he, lekin bahut bedardi ke saath in sab maidan-o se islam ko alagh rakha jaa raha he,



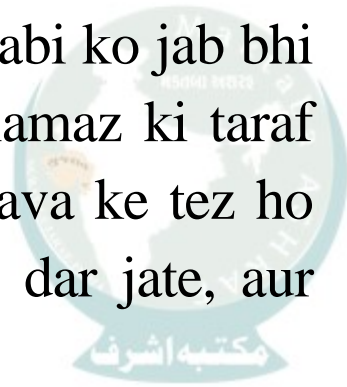
aur had ye he ki islam ke paach buniyadi arkaan jin par islam ki buniyad khadi he unse bhi gaflat barti jaa-rahi he, deen ka sabse aham fariza namaz ka jo haal he vo hamare saamne he, kitne percent log paanch vakt ki namaze padhne vale he? zakat kitne log adaa karte he? Ramzan ke mukaddas aur barkat vale mahine ka ehteram karte he? kya roza sabhi log rakhte he? aur haj ka bhi yahi haal he, ye sab he aur fir dusri taraf dekhiye kitne log he jo in halat ko dekhkar bechain-ni mehsus karne lagte aur bhalaai ka hukam dene aur buraayi se rokne ke liye ooth-khade hote ho kitne log he jo in halat me buraiyo ko rokne ki jimmedari adaa kar rahe he?

**Maujuda Halat Me Karne Ke Kuch Kaam-** Maujuda halat ka pakka aur mazbut hal bas yahi kam he, gunaho se bacha jaye, Allah ki farma-bardari zindagi ke har shobe me ki jaye, apni jin bad-amaliyo aur bure

kartut-to ke sabab ye muskile paida huvi he unse bacha jaye aur apne zabardast Allah khalik e kaynat se duva ki jaye, us ke faisle ke bagair kuch nahi ho sakta, na dushman apni sazisho me kamyab ho sakta he aur isse duvaye kar ke sakht halat, afato aur muskilo se najat hasil ki jaye.

Haasil ye ki in halat ke zahiri asbaab me jiyada sar khapane ke bajaye is sar-chashma par nazar jamali jaaye jaha se in halat ke paida kiye jaane ke faisle hote he. Beshak nazuk halat me sachchi tauba aur istigfar ke alava niche aane vale aamal bhi musibato aur muskilo ko dur karne me bahut asar rakhte he beshaq Allah hi haalat ko palatne vale he.

(1) Farz namaz-o ka ehtimam aur nafil namaz-o ki ziyadati, hadis me aata he nabi ko jab bhi koi muskil pesh aati to quran namaz ki taraf mutavajje ho jate, Huzur ﷺ to hava ke tez ho jane par bhi Allah ke azaab se dar jate, aur

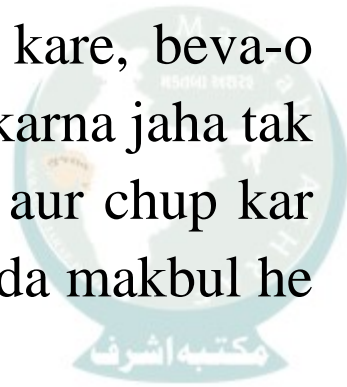




namaz padhkar Allah ke saamne gid-gidate ki kahi ye hava aandhi ban kar azaab ki shakal na ikhtiyar karle, quran me namaz ke zariye madad hasil karne ka hukam diya gaya he,

Allah ka irshad he: (Sure bakra153) Ae imaan valo sabar aur namaz se madad hasil karo, lekin maujuda daur ke muslaman ko sakht halat aur muskilo me namaz ka khyal bhi aata.

(2) Musibato aur muskilo ko dur karne me sadka karna bhi bahut kargar he, sadka va khairat karne se bhi bhalaiya dur hoti he, Huzur ﷺ ka irshad he be-shak sadka balaa ko dur karta he, isliye musalmano ko iski pabandi karni chahiye ki khatarnak halat me khas taur par paabandi se zakat adaa karne ke alava nafli sadka aur khairat bhi karte rahe garibo aur mohtaj-o ki madad kare, beva-o yatim-o ka sahara bane, kherat karna jaha tak ho sake chup kar kare, razdari aur chup kar sadka karna Allah ke yaha ziyada makbul he



jaisa ki ayat-o aur hadis-o se malum hota he.

(3) Hazrat Yunus al ne machli ke pet me sakht andhero ke andar Allah se jin alfaj me faryad ki thi usse buzurgo ne musibato ke dur karne me bahut moassir paya he quran me hazrat Yunus al. ki ye dua aur pukar maujud he, vo ye he, tarjuma: aap ke siva koi mabud nahi aap ki zaat pakiza he, be-shak me zalimo mese hu.

tarjume ka pura dhiyan karke gamzada dil, aur bechaargi ke ehsas ke saath jis kadar is duva ki kasrat ki jaye usi kadar Allah ki rahmat mutavajje hoti he aur khatro ke badal chat jate he.

(4) Hukukul ibaad ke ada karne ka khususi aehtimam kiya jaye, kisi ka jaani ya maali hak jimme me baaki ho to usse jaldi adaa kar ke farig hone ki fikr ki jaye.

